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BIOGRAPHY.

From the Vermont Adviser.

THE LIFE OF MR. EDWARD HERRICK.

In the history of one, whose days were finished just as he had completed his academical studies, we are not to expect incidents of a much diversified, or a splendid character. The life of the subject of the following memoir was too short to excite the admiration of mankind, and too circumscribed in its sphere to claim their gratitude. But it was long enough to procure the love and esteem of all who knew him; to illustrate the divinely amiable character of the religion of the Gospel; and to secure an interest, as is firmly believed, in the resurrection of the just.

True piety is ever lovely; for it controls the passions, enlightens the understanding, purifies and strengthens the humane affections, and brings the heart into subjection to the government of God. But in youth it possesses peculiar loveliness and furnishes the brightest evidences of its reality. In this land of darkness, emphatically styled 'a vale of tears,' experience must sooner or later convince us of the fallacy of all human prospects; the heart often sickens at the follies and vices of mankind; and a conviction of the vanity and treachery of the world may direct our views beyond its vain expectations to the pursuit of unsullied and substantial bliss. Or the world-

worn sinner, frustrated in his hopes and exertions, and awed by the disapprobation and neglect of the virtuous, may assume, from unhallowed motives, a character not his own, and profess a veneration for religion, while in his heart he quarrels with its doctrines and hates its Author.

In the season of youth, such considerations can have little influence. Experience has not yet taught the fraudulent character of the world. Ardent and unsuspecting, full of hope and buoyed by expectation, we engage in our pursuits with an avidity which fears no abatement, and which calculates with certainty upon a successful issue. Every prospect is gilded with charms never to be realized; and our own sad disappointment, or the Almighty Spirit of God, has yet to learn us, that life is little else than a scene of suffering, and that religion only yields enduring enjoyment.

When, therefore, we see a youth abstracting himself from the vanities and expectations of the world, rejecting its pleasures; and disregarding its flatteries and frowns, we are presented with an exhibition of piety in its most amiable and lovely form, and with the most indubitable proof of its reality and influence. In the character of such an one, the Scriptures warrant us in believing that God himself takes peculiar pleasure. To the sincere believer, who delights in the contemplation of such a

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subject, the following memoir will afford some entertainment; and it is presumed that the reader, who is yet a stranger to the vital influence of religion, will be constrained to assent to the truth of it, and to acknowledge its importance.

Edward Herrick was born of pious and respectable parents in South Hampton, on Long-Island. By them he was dedicated to God in infancy. As soon as he was capable of instruction, no pains were spared to impress his mind with the great truths of Christianity; and evidence was soon furnished them that their exertions were not in vain. He was early thoughtful upon the concerns of religion, far beyond his years: And indeed it may almost be said of him, as of Jeremiah and John the Baptist, that he was sanctified from the womb.

He had scarcely learnt to read, when his Bible and other religious books, instead of the amusements common to childhood, became his chief sources of entertainment. For the institutions of the Gospel he early manifested a profound reverence. Such were his views and opinions of the Sabbath, that, before his mind was capable of discrimination, he was with difficulty persuaded to attend, on this day, to the works of necessity: And indeed he seldom engaged in them but with manifest reluctance. To the brethren of the presbyterian church in his native town he highly endeared himself. He adorned his profession, even in childhood, with a sobriety and uniformity of deportment, that are rarely surpassed by Christians of maturity in years. In all his undertakings he was faithful and indefatigable almost to a proverb. He seemed, as if constantly impressed with the solemn injunction, 'Whatever thy hand findeth to do, do it

with thy might.' Even while engaged in the elementary branches of education, he discovered marks of a mind of no ordinary character. His uncommon industry and proficiency in his studies, his amiable disposition and unquestionable piety, appeared soon to indicate that he was destined by God for extensive usefulness in the church. On this sphere of action his own feelings and reflections soon fixed his attention. He felt an ardent desire to spend his days in the manner that would be most serviceable to his generation; and he resolved, with the approbation of his friends, to seek an education, and should his life be spared, to consecrate his talents to his Maker in the ministry of the Gospel. Being the oldest child of the family, the death of his father, at this period, greatly retarded him in his object. But at length, however, in the fall of 1793, and in the twenty-first year of his age, he was admitted to the standing of a sophomore in Yale College. From this time till his death, the writer, who was both his class-mate and roommate, is minutely acquainted with his character. For no man ever had more ingenuousness in expressing his opinions and exercises; and no one was ever less disposed, or less qualified, if disposed, to practise deception. His companions were soon convinced that his years which had passed, previously to their acquaintance with him, had not been spent in indolence. His knowledge of the classics entitled him at once to a pre-eminent standing in his class. With such attention had he read the Bible, that few passages could be mentioned to which he could not open with facility. Davies' Sermons, Doddridge's Rise and Progress of Religion in the Soul, with Young's Night Thoughts, were, next to the

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Bible, the companions of his devotions. With both the sentiments and language of these writers he was intimately acquainted; and of the latter, there is scarce a page, which he could not repeat verbatim. The writings of president Edwards he had read with great attention; and his knowledge of profane history at this early period is not often surpassed by men of any age or profession. But an acquaintance with his habits and talents leaves no room to wonder at his attainments. He was endowed with a pertinacity of memory and a strength of understanding that are rarely united. And I doubt not but his deep and habitual sense of accountability to God, and that uniform serenity of mind with which it was accompanied, greatly strengthened the powers of his intellect, and added much to the facility of his progress in knowledge. He estimated all human attainments directly as they promote our usefulness among men and our acceptance with God. He possessed an ardent thirst for knowledge, because he longed to be a successful instrument, in the service of his Maker, in enlightening the minds and saving the souls of his fellow sinners. He was not, however, wholly insensible to the good opinion of others; and he feared most of all, that he loved the praise of men too well. On hearing a remark repeated which was highly complimentary to his scholarship, and with which he perceived himself gratified, he smote his breast, and exclaimed with a most solemn emphasis, ‘O this cursed ambition!’ Of the corruption of his own heart he entertained a deep and affecting sense. He viewed himself as ‘the least of all saints;’ and he often expressed his astonishment, that God should deign to look with mercy upon so miserable a sinner.

His knowledge of theology, as might naturally be expected from his talents and application, was uncommonly extensive and correct for his years and standing. His opinions on this subject were formed principally by his own reading and reflection; and they were such as were highly honorable to his judgment and to his heart. He often expressed his wonder that any man of candor and discernment, who attended to the exercises of his own heart, and read his Bible with attention, should embrace any sentiments but what are purely evangelical. It is rare to find a youth of his years so able and strenuous an advocate for the peculiar doctrines of grace. The total alienation of the human heart from God; its natural and deep-rooted opposition to his laws; the absolute necessity of a radical change of its temper and exercises by his regenerating and life-giving Spirit; unconditional reliance on his mercy; and a cordial acceptance of Jesus Christ the Great Mediator, as the only ground of hope and salvation, are doctrines which he embraced with the utmost assurance. These doctrines he ever defended on all proper occasions, with great modesty; especially in controversy with those much older than himself; but with unshaken firmness. But his firm belief in the absolute and universal government of God appeared to afford him profound consolation. ‘Wretched and hopeless,’ said he, ‘must have been the condition of this guilty world, had mankind been left to the control of their own passions or to the sport of chance. I rejoice that God has ordered all things respecting me from eternity.’ When conversing on this profound, this mysterious subject, I have often heard him express himself in the language of his favorite Young;

'Here is firm footing; here is solid rock; all is sea besides.' But with all his decision of opinion and ardor of piety, he was highly catholic. He was far from being a bigot, or an enthusiast. Although he believed he was in the right, yet he durst not pronounce others in the wrong, because they did not think exactly as he thought. He loved all those, by whatever name they were called, who, he had reason to believe, 'loved our Lord Jesus Christ in sincerity.' In the exercise of the duties of devotion, he was as uniform and as indefatigable, as in the pursuits of science. Indeed he regarded these as his first, his indispensable concern. The business of the day he never considered as finished, until he had spent about an hour in reading the Bible, or some other devotional book, and in prayer. He was never known, during his collegiate life, to omit this exercise. And in one instance only did he fail of rising early in the morning, and spending a portion of time in the same manner, before he entered upon the duties of the institution. These, however, were not the only parts of the day, to which, in his opinion, religion had a claim. It was his great, his invariable object, to maintain a close and humble walk with God. Like his Divine Master, he frequently retired for the purpose of secret prayer: and during the portion of the day, devoted to classical studies, his mind would often appear, for a few moments, to be wholly withdrawn from the world, and deeply engaged in converse with God. The Sabbath was to him literally a day of rest. He appeared ever to hail its return with heart-felt pleasure. On this occasion his mind was inexpressibly solemn; and he seemed to spend every hour, as if he expected at the

next, to stand at the bar of God. Never on this day, did I know him to forget, but in a single instance, that it was forbidden him to 'speak his own words and to think his own thoughts.' At a certain time he remarked, after reading a sermon, 'I don't like the style of this writer.' He was asked 'if he suffered such subjects to occupy his mind on the Sabbath?' He instantly replied, and with emotions of deep compunction, 'O what a wretch I am!'

In the exercises of the sanctuary, he manifested a profoundness of attention, and a solemnity, which I never before, nor since, witnessed. He appeared as if influenced with an awful conviction of the immediate presence of the all-seeing Jehovah. There was depicted in his countenance an evidence of such entire inattention to every object around him; of such intenseness of solemn thought; of such total abstraction from every thing but his devotions, as seldom failed to excite the attention, and even the inquiries of those unacquainted with him. This evidence was not deceptive. For it was not often that he could name with certainty any one present, except the preacher.

On the evening of the Lord's day, his looks and conversation assumed, usually, an aspect of uncommon cheerfulness and serenity. He would sometimes lament the lukewarmness and languor of his affections; but he much more frequently spoke of the satisfaction with which he had spent the day; of his nearness of access to God; of the bright and ravishing views with which he had been favored of the Divine character; and of the condescension and mercy of Jesus Christ in the work of redemption.

The time of his admission to college was a period of daring licenti-

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ousness among the students. A great portion of them were distinguished for their profanity, their gambling, and their infidelity, and no small number of them, for vices that need not be named. The moral character of the institution was suffering under a deep and an alarming depression. Belief in revelation was deemed, generally, a mark of pusillanimity, and of slavish dependence in thinking; and a public profession of faith in its doctrines, and an engagement to walk conformably to its precepts as an almost infallible characteristic of stupidity or hypocrisy. Herrick found indeed few companions, who like himself, estimated their religion above every thing else. He manifested a deep solicitude for the spiritual interests of his fellow students. He appeared to feel as Paul felt when he saw the city of Athens wholly given to idolatry. Constrained by an irresistible sense of duty, he soon began to raise his voice against the prevailing principles and practices. In such a state of things, we might well expect that such an undertaking would have brought upon him the displeasure of the looser part of his companions, and have been met by an opposition next to persecution. But the fact was otherwise. He reprimanded the vicious with such tender concern for their welfare, and confuted the arguments of gainsayers with so much humility of spirit, and ingenuity of understanding, as could not fail to secure both their good will and respect. There was, in the whole deportment of this young man, so much unaffected and native simplicity; such entire absence of every thing looking like art or accommodation; such a certain something, so irresistible in its evidence of the controlling power of religion, which,

though it cannot be described, yet, by all who knew him, must be distinctly recollected, as excluded from the mind all doubt of his integrity. His sincerity, in the view of no one who knew him well, was ever, it is presumed, for a moment questioned; and the most unprincipled and profligate have been heard to remark, that could they feel as Herrick felt, and live as he lived, they should be willing to be Christians. The adoption of some measures, which might check the progress of licentiousness, and reform the morals of the institution, was an object near to his heart. He early suggested an association of the religious and moral part of his companions, as a matter, in his view, highly expedient. But it was, in the opinion of many, who ardently wished for a reform, attended with so numerous, and in the opinion of some, with such insuperable objections, that it met at first but with little encouragement. His belief, however, was strong in the success of the undertaking: And at length, principally through his arguments and importunities, a society was formed. He lived to see his exertions rewarded far beyond his expectations. Many, within a moderate period, quitted their profanity and the gambling table and became respectable members of the association. And there is much reason to believe that his exertions, under God, were the means of saving several of his fellow students from temporal, and some of them from eternal ruin.

Having finished the customary course of studies and sustained his final examination with great reputation, he went home to spend a few weeks with his family; with the expectation of meeting his companions at commencement and receiving the honors of the college. But

alas! God who orders all things, had otherwise determined.

A short time after his return home, he was attacked with a nervous putrid fever, which raged with such violence, that it baffled all medical exertions, and soon terminated his life. But before we consign him to the tomb, let us for a moment draw around his death-bed, and mark the constancy of his faith at this all-trying hour. He appeared firmly persuaded, soon after the attack, that death was at his door. But his usual composure of mind did not forsake him. He manifested no anxiety about his recovery. He continued strong in the faith; viewed the time of his departure approaching with entire resignation; and expressed a desire, if it was the Divine pleasure, 'to be absent from the body and to be present with the Lord.' During the most of his sickness, although his reason was unimpaired, he seldom conversed—indeed he took but little notice of those that were around him. He appeared, as if absorbed in solemn meditation and in communion with his God. Perceiving, however, not long before his death the solicitude and sorrow of his friends, he addressed them notwithstanding his extreme debility with a very audible voice, and in words, as nearly as can be recollected at this distance of time, of the following import; 'O weep not for me! dry up your tears! Make my death a memento of your own mortality! O let us meet in heaven! Prepare! O! prepare to meet your God! My time is come—'tis the only time;—'tis God's time; it must be the best time. I think I shall soon be in the bosom of my Father; and among the spirits of the just.' Being asked whether he still felt a cordial reliance on the mercy of God and as he had al-

ways hoped to feel when he should come to die, he replied, 'O yes! O yes! I am a great sinner; I have no merit: but I know his grace is sufficient for me. He has been a gracious God to me; he has never disappointed me; I think I know he never will; I rejoice that I am in his hands.' He soon after closed his eyes, and it is trusted fell asleep in Jesus.

Reader! whatever be thy age; whatever be thy character; be entreated seriously to contemplate for one hour the life and the death of this excellent young man. And will not thy heart constrain thee to exclaim, 'O that my last end may be like his.'

For the Christian Monitor.

ON THE INFLUENCE OF CHRISTIANS.

INFLUENCE is power. It multiplies opportunities, removes obstacles, and in a variety of ways increases a man's ability to be useful. If the Christian be under an obligation to do good; he is under an equal obligation to do as much good as possible. What doth the law of God require? Thou shalt love the Lord thy God with *all* thy heart, with *all* thy soul, with *all* thy strength and with *all* thy mind: and thy neighbor as thyself. The knowledge and the rank; the property and the health of a Christian, must all be made subservient to the same grand object of his pursuit, else he has not the spirit of Christ. God has a right to require of us, not only according to what we now are, but according to what we might be. A Christian ought therefore, not only to make his usefulness as extensive as his influence, but to use every proper means to increase the latter, that he may the better promote the former. For the greater a man's influence is, the greater is his ability to do good.

But it is much to be lamented, that some Christians abuse their influence. They strive to be learned that they may obtain a great name in the world. They are anxious to be thought astronomers,

chemists, antiquarians, logicians or linguists. But when they obtain a rank among the learned, they are apt to forget the cross of Christ. The church is seldom much benefited by that knowledge which puffeth up.

Let it not however be understood that the abuse of influence is considered any objection to the use of all proper means to increase it. No matter how extensive it is if it only be made subservient to the advancement of the Redeemer's Kingdom.

But let not the Christian overlook the real interest of Christ. If he be a student, or a teacher; or if he be settled in any profession, let him make a wise improvement of his time to acquire useful knowledge, that he may be qualified to do more good. If he be a man of business, a merchant, a farmer, or a mechanic, let him diligently use all proper means to increase his property that he may be able to do much for the support of the gospel. Whatsoever thy hand findeth to do do it with thy might. Every Christian ought to aim at excellence in whatever profession or employment he may have chosen. But let him estimate things according to their real worth. Knowledge and rank, property and health, should not be esteemed for their own sake, but only as means of promoting a more noble object. Perhaps there is nothing, in which Christians are more liable to err, than in setting too high a value upon things of small importance. They too frequently lose sight of the end, while using the means to attain it. But some Christians do not pay sufficient attention to things, which are indifferent in themselves, or which are of small importance. By a neglect of little things they lose their influence over a large proportion of those who might be most serviceable in the church. The Christian ought to avoid every thing in his apparel, his manners and in his speech which may unnecessarily give offence to a single individual or shut up the door of access to one soul. These small things did not escape the notice of the apostle Paul. Nothing should be overlooked in the Christian, which may affect his usefulness. A sloven in his dress a clown in his manners, and a barbarian in his language, would offend many, to whom he might otherwise be useful, and must be

contented to move in a very small circle. His influence and his usefulness must be extremely limited.

But there is a difference between the influence of a Christian and Christian influence. A Christian may have great influence in the church and in the world and yet may have but little influence as a Christian. It is of great importance to observe this distinction. Every good man, if popular, ought to inquire into the cause of his popularity; and also to determine how far it is made subservient to the true interests of the church of Christ. He may be highly esteemed for something, which is foreign to true religion and yet suppose that he is esteemed for his piety. When the most devout Christians manifest a coldness toward a person, who is caressed by the world he has great reason to be suspicious of himself. But when the fashionable world appear rather cold and lively Christians warm in their attachment then he has reason to take encouragement. A future number will however, be devoted to the consideration of Christian influence, as such.

KAPPA.

RULES FOR CONVERSATION.

MR. EDITOR,

THERE is perhaps no part of their duty, in which professors of religion are more liable to fail, than that which respects their conversation. We are directed to have our 'speech always with grace, seasoned with salt.' 'The tongue is called an unruly member; and is full of deadly evil.' So difficult is it to avoid sinning by this member, that in the judgment of the Apostle James, they, who were not guilty in this point, might be considered as having reached the height of christian attainments. 'If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.'

Were the minds of men suitably impressed with the solemn declaration of our Lord, "I say unto you, that every idle word, that men shall

speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified and by thy words, thou shalt be condemned ;" they would not be careless, as to the manner, in which they employed their tongues. Many persons speak much, they converse for hours, without appearing to have any sense of their responsibility. They do not, if we may form an opinion from what they say, or from the spirit, which they exhibit, consider themselves amenable to God for their words.

To assist those, who desire to order their conversation aright, I send you extracts from some rules, which Rev. COTTON MATHER, D. D. observed in conversing. You will publish them or not, just as your discretion may dictate. Yours &c. T.

1. "He would not affect loquacity in his discourses, but on the contrary, much deliberation. The gravity and discretion accompanying such a caution, he beheld as of greater consequence to one in all companies, than the reputation of wit.—He remembered, that in many words, there wanteth not sin.

2. He would studiously avoid what he foresaw might be useless; and much more, every thing, which might be hurtful and sinful to be uttered. It was his ambition, every where, to speak usefully, and to say only those things, that one, or other, might be wiser, or better for.

3. He would with all nice contrivance imaginable, improve opportunities to say something, or other, that might particularly set off some glories of his Lord. He would every where contrive, if it were possible, to let fall some sentence, or other, by which high thoughts of Christ might be raised in those, that heard him." Reader, go thou and do likewise.

To the Editor of the Christian Monitor.

DEAR SIR,

THE education of children is among the most important and difficult duties, which men are ever called to perform. Though many excellent treatises have been written upon the subject, yet the duty is still very imperfectly understood. The solemn responsibility, which lies upon parents, is but little felt. Seldom do parents take much pains to suppress any evil tempers, which their children exhibit, or to cultivate such as they ought to possess. This is a case, in which it is peculiarly needful, that " precept should be upon precept and line upon line." To excite the attention of your readers to this interesting subject, I transmit to you some extracts from the rules, which were adopted by the venerable COTTON MATHER, D. D. in the education of his children. The whole of which, is submitted entirely to your disposal. T.

"1. He poured out continual prayers to the God of all grace for them, that he would be a Father to them: bestow his Son and grace upon them, guide them by his counsel and bring them to glory—He mentioned them distinctly, every one by name, to the Lord.

2. He began, betimes, to entertain them with delightful stories, especially scriptural ones—Every day at table, he used to tell some entertaining tale, before he rose.

3. When his children came accidentally in his way, at any time, it was his custom to let fall some sentence, or other, that might be monitors, or profitable to them.

4. He betimes tried to engage his children in exercises of piety, and especially secret prayer; for which he gave them very plain and brief directions—He would often call up

on them, child, don't you forget, every day, to go alone and pray, as I have directed you.

5. He betimes endeavored to form in his children a temper of benignity. He would put them upon doing kindness and services for one another and for other children; and applaud, or censure, as there was occasion—He would caution them against all revenges, and instruct them to return good for evil; and how by this, they would be like the good God and blessed Jesus. He would let them discover, that he was not satisfied, except when they had a sweetness of temper shining in them.

6. As soon as possible, he would make them learn to write; and then would employ them in writing out the most instructive and profitable things, he could invent for them. In this way, he proposed to fill their minds with excellent things, which he hoped would make a deep impression upon their minds.

7. He incessantly endeavored, that his children might betimes be actuated by principles of reason and honor. He would first beget in them an high opinion of their father's love to them and of his being best able to judge what shall be good for them,—Then he would make them sensible it was folly for them to pretend to any wit, or will of their own. They must resign all to him, who would be sure to do what is best—his word must be their law. He would cause them to understand, that it was a hurtful and shameful thing to do amiss. He would aggravate this on all occasions; and let them see how amiable they would render themselves by well doing. The first chastisement, he would inflict, for an ordinary fault, was to let the child see and hear him in an astonishment, hardly able to believe

the child could do so base a thing; but believing, they would never do it again.—He would not strike a child, except in case of obstinacy, or something, that was very criminal—To be chased, for a while out of his presence, he would make to be looked upon, as the sorest punishment in his family.

He labored to impress this point upon them, that to learn all great things, was the noblest thing in the world.—He was not fond of proposing play, as a reward of any diligent application to learn what was good; lest they should think diversion a better and nobler thing than diligence. He would have them profound and expect at this rate; I have done well; and now I will go to my father, who will teach me something curious for it. He would have his children account it a privilege to be taught; and would manage the matter so, that refusing to teach them something should be considered a punishment. The strain of his threatenings therefore, was, you shall not be allowed to read, or to write, or to learn such a thing, if you do not do as I have bidden you.

8. Tho' he found vast advantage in having his children strongly biased by the principles of reason and honor—yet he would not neglect any means and endeavors to have higher principles infused into them. He would therefore betimes awe them with the sense of the eye of God upon them in the ways, they took. He would show them, how they must love our Lord Jesus Christ; and demonstrate it by doing what their parents require. He would often tell them of the good angels, who love, help and guard them; and do them many good offices; who likewise take a very diligent notice of them and ought not in any measure to be disengaged—He would not

say much to them of the evil angels, because he would not have them entertain any frightful fancies about the apparitions of devils. But yet he would briefly let them know, there are devils, who tempt them to wickedness, &c. Heaven and hell he set before them clearly and faithfully, as the consequence of their good or bad behaviour.

9. When the children were capable of it, he would take them alone, one by one; and after many affectionate, loving and strong charges to them to fear God, to serve Christ and shun sin, he would pray with them in his study, and make them the witnesses of the agonies and strong cries, with which he, on their behalf addressed the throne of grace.

10. He found much benefit by a particular method, as of catechising, so of carrying on a repetition of the public sermons unto them. The answers of the catechism, he would explain by abundance of brief questions, which made them to take in the whole meaning; and he found by this way, they did so.—When the sermons were to be repeated, he chose to put every truth into a question, to be answered, with yes, or no. In this way he would awaken the attention as well as enlighten the understanding of his children. In this way, he would take the opportunity to ask, do you desire such, or such a grace of God? and the like. In this way, he had opportunity to demand and perhaps to obtain their early and frequent consent to the glorious articles of the new covenant. He thought the spirit of grace might fall upon them in this action, that they might be seized by him and be held as his temples thro' eternal ages. Blessed be God, adds his Biographer, it was so with several of them."

[The following remarks on a subject nearly connected with that of the preceding communication, are taken from Dr. Priestley's observations on religious education. They may afford instruction and reproof to some whose sentiments on many other subjects are less incorrect than his are well known to have been.]

THE general object of education is evidently to qualify men to appear to advantage in future life, which can only be done by communicating to them such knowledge, and leading them to form such *habits*, as will be most useful to them hereafter; and in this, the *whole of their future being*, to which their education can be supposed to bear any relation is to be considered.

If I knew that my child would die when he had attained to the age of five or six years, and that his existence would then terminate, I should certainly make no provision for him beyond that term, but endeavor to make him as happy as I could during the short period in which he could enjoy any thing. I would for the same reason provide for him only such gratifications as his infant nature was capable of.

Again, if I knew that he would attain to the age of manhood, but that then his existence would not be prolonged any farther, I should endeavor, as well as I could, to qualify him for acting such a part as would be useful to himself and others in that period, but should never think of extending my plan so far as to enable him to pass a comfortable *old age*, a term of life to which I knew he would never arrive.

For the same plain reason a man who believes that the whole period of his own existence, and that of his offspring, is confined to the present life would act very absurdly if he

should train up his children with a view to a future life, except so far as he should think that such a farther though chimerical object might be subservient to their proper conduct in the present life.

These are obvious considerations, which ought to have their weight with all rational beings; and according to them the *mere man of the world* must allow, that a *Christian* who, as such, believes that himself and his offspring are destined to exist in a future life, and that the principles and habits which we form here have a decisive influence on our happiness hereafter would act irrationally if he did not use his utmost endeavors to give his children such principles and habits as would secure to them an interest in a future world.

The first thing, therefore, that a Christian will naturally inculcate upon his child, as soon as he is capable of receiving such impressions, is the knowledge of his Maker, and a steady principle of obedience to him;—the idea of his living under the constant inspection and government of an invisible Being who will raise him from the dead to an immortal life, and who will reward or punish him hereafter, according to his character and conduct here.

On these plain principles I hesitate not to assert, as a Christian, that *religion* is the *first* rational object of education. Whatever be the fate of my children in this world, (about which I hope I am as solicitous as I ought to be,) I would, if possible, secure a happy meeting with them in a future and everlasting life. I can well enough bear their reproaches for not enabling them to attain to worldly honors and distinctions; but to have been in any measure accessory by my neglect to their *final*

perdition would be the occasion of such reproach and blame, as would be absolutely insupportable.

We select a few pages from the "Practical view of the prevailing religious system of professed Christians," written by the celebrated Mr. WILBERFORCE, a member of the British Parliament. For many years he has distinguished himself, beyond, perhaps, all other laymen in England, for his exertions, public and private, in the cause of sound religion and humanity.

His ability, eloquence, and perseverance contributed greatly to the abolition of the African slave-trade. He has been a leading member of the British and Foreign Bible Society, from its first formation. And recently he has taken a very active and efficient part in procuring the passage of a bill in Parliament, by which India has been opened to Christian Missionaries. We mention these things in order to procure for him an attentive hearing in the following extract. It is from chap. vii, entitled,

PRACTICAL HINTS TO VARIOUS DESCRIPTIONS OF PERSONS.-

In treating of the sources of the erroneous estimates which we form of our religious and moral character, it may not, perhaps, be without its uses to take this occasion of pointing out some other common springs of self-deception. Many persons, are misled by the favorable opinions entertained of them by others; many, it is to be feared, mistake a hot zeal for orthodoxy, for a cordial acceptance of the great truths of the Gospel; and almost all of us, at one time or other, are more or less misled by confounding the suggestions of the understanding with the impulses of the will, the assent which our judgment gives to religious and moral truths, with a hearty belief and approbation of them.

There is another frequent source of self-deception, which is productive of so much mischief in life, that

it would be highly improper to omit the mention of it in this place. That we may be the better understood, it may be proper to premise, that certain particular vices, & likewise that certain particular good and amiable qualities, seem naturally to belong to certain particular periods and conditions of life. Now, if we would reason fairly in estimating our moral character, we ought to examine ourselves with reference to that particular "sin which does most easily beset us," not to some other sin to which we are not nearly so much liable. And in like manner, on the other hand, we ought not to account it matter of much self-complacency, if we find in ourselves that good and amiable quality which naturally belongs to our period or condition ; but rather look for some less ambiguous sign of a real internal principle of virtue. But we are very apt to reverse the rules of judging ; we are very apt, on the one hand, both in ourselves and in others, to excuse "the besetting sin," taking and giving credit for being exempt from others, to which we or they are less liable ; and on the other hand to value ourselves extremely on our possession of the good or amiable quality which naturally belongs to us, and to require no more satisfactory evidence of the *sufficiency* at least of our moral character. The bad effects of this partiality are aggravated by the practice, to which we are sadly prone, of being contented, when we take a hasty view of ourselves, with negative evidences of our state ; thinking it very well if we are not shocked by some great actual transgression, instead of looking for the positive signs of a true Christian, as laid down in the holy Scripture.

But the source of self-deception, which it is more particularly our

present object to point out, is a disposition to consider as a conquest of any particular vice, our merely forsaking it on our quitting the period or condition of life to which that vice belongs ; when perhaps also we substitute for it the vice of the new period or condition on which we are entering. We thus mistake our merely outgrowing our vices, or our relinquishing them from some change in our worldly circumstances, for a thorough, or at least for a sufficient reformation.

But this topic deserves to be viewed a little more closely. Young people may, without much offence, be inconsiderate and dissipated ; the youth of one sex may indulge occasionally in licentious excesses ; those of the other may be supremely given up to vanity and pleasure : yet, provided that they are sweet tempered, and open, and not disobedient to their parents or other superiors, the former are deemed *good hearted* young men, the latter *innocent* young women. Those who love them best have no solicitude about their spiritual interests : and it would be deemed strangely strict in themselves, or in others, to doubt of their becoming more religious as they advance in life ; to speak of them as being actually under the divine displeasure ; or, if their lives should be in danger, to entertain any apprehensions concerning their future destiny.

They grow older, and marry, The same licentiousness, which was formerly considered in young men as a venial frailty, is now no longer regarded in the husband and the father as compatible with the character of a decently religious man. The language is of this sort ; "they have sown their wild oats, they must now reform, and be regular." Nor perhaps is the same manifest predominance of vanity and dissipa-

tion deemed innocent in the matron : but if they are kind respectively in their conjugal and parental relations, and are tolerably regular and decent, they pass for *mighty good sort of people* ; and it would be altogether unnecessary scrupulosity in them to doubt of their coming up to the requisitions of the divine law, as far as in the present state of the world can be expected from human frailty. Their hearts, however, are perhaps no more than before supremely set on the great work of their salvation, but are chiefly bent on increasing their fortunes, or raising their families. Meanwhile they congratulate themselves on their having amended from vices, which they are no longer strongly tempted to commit, or their abstaining from which ought not to be too confidently assumed as a test of the strength of the religious principle, since the commission of them would prejudice their characters, and perhaps injure their fortune in life.

Old age has at length made its advances. Now, if ever, we might expect that it would be deemed high time to make eternal things the *main* object of attention. No such thing ! There is still an appropriate good quality, the presence of which calms the disquietude, and satisfies the requisitions both of themselves and of those around them. It is now required of them that they should be good natured and cheerful, indulgent to the frailties and follies of the young ; remembering, that when young themselves they gave into the same practices. How opposite this to that dread of sin, which is the sure characteristic of the true Christian ; which causes him to look back upon the vices of his oyn youthful days with shame & sorrow ; and which, instead of conceding to young people to be wild

and thoughtless, as a privilege belonging to their age and circumstances, prompts him to warn them against what had proved to himself matter of such bitter retrospection ! Thus, throughout the whole of life, some means or other are devised for stifling the voice of conscience. “ We cry peace, while there is no peace ;” and both to ourselves and others that complacency is furnished, which ought only to proceed from a consciousness of being reconciled to God, and a humble hope of our possessing his favor.

I know that these sentiments will be termed uncharitable ; but I must not be deterred by such an imputation. It is time to have done with that senseless cant of charity, which insults the understandings, and trifles with the feelings, of those who are really concerned for the happiness of their fellow-creatures. What matter of keen remorse and of bitter self-reproaches are they storing up for their future torment, who are themselves its miserable dupes ; or who, being charged with the office of watching over the eternal interests of their children or relations, suffer themselves to be lulled asleep, or beguiled by such shallow reasonings into sparing themselves the momentary pain of executing their important duty ! Charity, indeed, is partial to the object of her regard ; and where actions are of a doubtful quality, this partiality disposes her to refer them to a good, rather than to a bad, motive. She is apt also somewhat to exaggerate merits, and to see amiable qualities in a light more favourable than that which strictly belongs to them. But true charity is wakeful, fervent, full of solicitude, full of good offices, not so easily satisfied, not so ready to believe that every thing is going on well as a matter of course ; but jeal-

ous of mischief, apt to suspect danger, and prompt to extend relief. These are the symptoms by which genuine regard will manifest itself in a wife or a mother, in the case of the *bodily* health of the object of her affections. And where there is any real concern for the *spiritual* interests of others, it is characterized by the same infallible marks. That wretched quality, by which the sacred name of charity is now so generally and so falsely usurped, is no other than indifference; which, against the plainest evidence, or at least where there is strong ground of apprehension, is easily contented to believe that all goes well, because it has no anxieties to allay, no fears to repress. It undergoes no alternation of passions; it is not at one time flushed with hope, nor at another chilled by disappointment.

To a considerate and feeling mind, there is something deeply afflicting, in seeing the engaging cheerfulness and cloudless gaiety incident to youth, welcomed as a sufficient indication of internal purity by the delighted parents; who, knowing the deceitfulness of these flattering appearances, should eagerly avail themselves of this period, when once wasted never to be regained, of good humored acquiescence and dutiful docility: a period when the soft and ductile temper of the mind renders it more easily susceptible of the impressions we desire; and when, therefore, habits should be formed, which may assist our natural weakness to resist the temptations to which we shall be exposed in the commerce of maturer life. This is more especially affecting in the female sex, because that sex seems, by the very constitution of its nature, to be more favourably disposed than ours to the feelings and offices of Religion; being thus fitted by the

bounty of Providence, the better to execute the important task which devolves on it, of the education of our earliest youth. Doubtless, this more favourable disposition to Religion in the female sex, was graciously designed also to make women doubly valuable in the wedded state: and it seems to afford to the married man the means of rendering an active share in the business of life more compatible, than it would otherwise be, with the liveliest devotional feelings; that when the husband should return to his family, worn and harrassed by worldly cares or professional labours, the wife, habitually preserving a warmer and more unimpaired spirit of devotion, than is perhaps consistent with being immersed in the bustle of life, might revive his languid piety; and that the religious impressions of both might derive new force and tenderness from the animating sympathies of conjugal affection. Can a more pleasing image be presented to a considerate mind, than that of a couple, happy in each other and in the pledges of their mutual love, uniting in an act of grateful adoration to the Author of all their mercies; recommending each other, and the objects of their common care, to the divine protection; and repressing the solicitude of conjugal and parental tenderness by a confiding hope, that, through all the changes of this uncertain life, the Disposer of all things will assuredly cause all to work together for the good of them that love and put their trust in him; and that after this uncertain state shall have passed away, they shall be admitted to a joint participation of never ending happiness. It is surely no mean or ignoble office which we would allot to the female sex, when we would thus commit to them the charge of maintaining in

Lively exercise whatever emotions most dignify and adorn human nature ; when we would make them as it were the medium of our intercourse with the heavenly world, the faithful repositories of the religious principle, for the benefit both of the present and of the rising generation. Must it not then excite our grief and indignation, when we behold mothers, forgetful at once of their own peculiar duties, and of the high office which Providence designed their daughters to fulfil ; exciting, instead of endeavouring to moderate in them the natural sanguineness and inconsiderateness of youth ; hurrying them night after night to the resorts of dissipation ; thus teaching them to despise the *common* comforts of the family circle ; and, instead of striving to raise their views, and to direct their affections to their true object, acting as if with the express design studiously to extinguish every spark of a devotional spirit, and to kindle in its stead an excessive love of pleasure, and, perhaps, a principle of extravagant vanity, and ardent emulation !

Innocent young women ! Good hearted young men ! Wherein does this *goodness of heart*, and this *innocence* appear ? Remember that we are fallen creatures, born in sin and naturally depraved. Christianity recognizes no *innocence or goodness of heart*, but in the remission of sin, and in the effects of the operation of divine grace. Do we find in these young persons the characters, which the holy Scriptures lay down as the only satisfactory evidences of a safe state ? Do we not, on the other hand, discover the specified marks of a state of alienation from God ? Can the blindest partiality persuade itself that *they* are loving, or striving "to

love God with all their hearts, and minds, and souls, and strength ?" Are they "seeking first the kingdom of God and his righteousness ?" Are they "working out their salvation with fear and trembling ?" Are they clothed with humility ?" Are they not, on the contrary, supremely given up to self-indulgence ? Are they not at least 'lovers of pleasures more than lovers of God ?" Are the offices of Religion, *their solace or their task* ? Do they not come to these sacred services with reluctance, continue in them by constraint and quit them with gladness ? And of how many of *these* persons may it not be affirmed in the spirit of the prophet's language : "The harp, and the viol, the tabret and the pipe, and wine, are in their feasts : but they regard not the work of the Lord, neither consider the operation of his hands ?" Are not the youth of one sex often actually committing, and still more often wishing for the opportunity to commit, those sins of which the Scripture says expressly, "that they which do such things shall not inherit the kingdom of God ?" Are not the youth of the other mainly intent on the gratification of vanity ; & looking for their chief happiness to the resorts of gaiety and fashion to all the multiplied pleasures which public places, or the still higher gratifications of more refined circles, can supply ?

And then when the first ebullitions of youthful warmth are over, what is their boasted reformation ? They may be decent, sober, useful, respectable, as members of the community, or amiable in the relations of domestic life. But is *this* the change of which the Scripture speaks ? Hear the expressions

which it uses, and judge for yourselves—" Except a man be *born again*, he cannot enter into the kingdom of God."—" The *old man* is corrupt according to the deceitful lusts ;" an expression but too descriptive of the vain delirium of youthful dissipation, and of the false dreams of pleasure which it inspires ; but " the *new man*" is awakened from this fallacious estimate of happiness ; " he is renewed in knowledge after the image of him that created him." He is created *after God* in righteousness and true holiness." The persons of whom we are speaking are no longer, indeed, so thoughtless, and wild, and dissipated, as formerly ; so negligent in their attention to objects of real value ; so eager in the pursuit of pleasure : so prone to yield to the impulse of appetite. But this is no more than the change of which a writer of no very strict cast speaks, as naturally belonging to their riper age :

*Conversis studiis, ætas, animusque virilis
Quærit; opes, et amicitias:* HOR.

Their studies being changed, their manly mind seeks wealth and friendship.

This is a point of infinite importance : let it not be thought tedious to spend even yet a few more moments in the discussion of it. Put the question to another issue, and try it by appealing to the principle of life being a state of probation ; (a proposition, indeed true in a certain sense, though not exactly in that which is sometimes assigned to it) and you will still be led to no very different conclusion. Probation implies resisting, in obedience to the dictates of Religion, appetites which we are naturally prompted to gratify. Young people are not tempted to be churlish, interested, covetous ; but to be

inconsiderate, & dissipated, 'lovers of pleasure more than lovers of God.' People again in middle age are not so strongly tempted to be thoughtless and idle, and licentious. From excesses of this sort they are sufficiently withheld, particularly when happily settled in domestic life, by a regard to their characters, by the restraints of family connexions and by a sense of what is due to the decencies of the married state. Their probation is of another sort ; they are tempted to be supremely engrossed by worldly cares, by family interests, by professional objects, by the pursuit of wealth or of ambition. Thus occupied, they are tempted to " mind earthly rather than heavenly things," forgetting " the one thing needful ;" to " set their affections" on temporal rather than eternal concerns, and to take up with " a form of godliness," instead of seeking to experience the power thereof : the foundations of this nominal religion being laid, as was formerly explained more at large, in the forgetfulness, if not in the ignorance, of the peculiar doctrines of Christianity. These are the *ready-made* Christians formerly spoken of, who consider Christianity as a geographical term, properly applicable to all those who have been born and educated in a country wherein Christianity is professed ; not as indicating a renewed nature, as expressive of a peculiar character, with its appropriate desires and aversions, and hopes, and fears, and joys and sorrows. To people of this description, the solemn admonition of Christ is addressed ; " I know thy works ; that thou hast a name that thou livest, and art dead. Be watchful and

strengthen the things which remain that are ready to die ; for I have not found thy works perfect before God."

If there be any one who is inclined to listen to this solemn warning, who is awakened from his dream of false security, and is disposed to be not only *almost* but *altogether* a Christian—O ! let him not stifle or dissipate these beginnings of seriousness, but sedulously cherish them as the “workings of the Divine Spirit,” which would draw him from the “broad” and crowded road of destruction, into the “narrow” and thinly peopled path “that leadeth to life.” Let him retire from the multitude—Let him enter his closet, and on his bended knees implore, for Christ’s sake and in reliance on his mediation, that God would “take away from him the heart of stone and give him a heart of flesh ;” that the Father of light would open his eyes to his true condition, and clear his heart from the clouds of prejudice, and dissipate the deceitful medium of self-love. Then let him carefully examine his past life, and his present course of conduct, comparing himself with God’s word : and considering how any one might reasonably have been expected to conduct himself, to whom the Holy Scriptures had been always open, and who had been used to acknowledge them to be the revelation of the will of his Creator, and Governor, and Supreme Benefactor ; let him there peruse the awful denunciations against impenitent sinners ; let him labour to become more and more deeply impressed with a sense of his own radical blindness and corruption ; above all, let him steadily contemplate, in all its bearings and connexions, that stupendous truth, *the incarnation and crucifixion of the only begotten Son of God,* and

the message of mercy proclaimed from the cross to repenting sinners.—“ Be ye reconciled unto God.”—“ Believe in the Lord Jesus Christ, and thou shalt be saved.”

The following is the sixth of Foster’s Letters “On a man’s writing Memoirs of himself.” We do not remember ever to have seen the folly and guilt of living without God in the world exhibited in so forcible a manner. We hope, that our readers of every age will give it a careful perusal ; but we recommend it especially to the young. They can scarcely read it, we think, without being deeply impressed with a sense of the propriety and importance of Solomon’s exhortation, “Remember now thy Creator in the days of thy youth.”

In recounting so many influences that operate on man, it is grievous to observe that the incomparably noblest of all, religion, is counteracted with a fatal success by a perpetual conspiracy of almost all the rest, aided by the intrinsic predisposition of our nature, which yields itself with such consenting facility to every impression tending to estrange it still further from God.

It is a cause for wonder and sorrow, to see millions of rational creatures growing into their permanent habits, under the conforming efficacy of every thing which they ought to resist, and receiving no part of those habits from impressions of the Supreme Object. They are content that a narrow scene of a diminutive world, with its atoms and evils, should usurp and deprave and finish their education for immortality, while the Infinite Spirit is here, whose transforming companionship would exalt them into his sons, and in defiance of a thousand malignant forces attempting to stamp on them an opposite image, lead them into

eternity in his likeness. Oh why is it so possible that this greatest inhabitant of every place where men are living, should be the last whose society they seek, or of whose being constantly near them they feel the importance? Why is it possible to be surrounded with the intelligent Reality which exists wherever we are, with attributes that are infinite, and not feel respecting all other things which may be attempting to press on our minds and affect their character, as if they retained with difficulty their shadows of existence, and were continually on the point of vanishing into nothing? Why is this stupendous Intelligence so retired and silent, while present, over all the scenes of the earth, and in all the paths and abodes of men? Why does he keep his glory invisible behind the shades and visions of the material world? Why does not this latent glory sometimes beam forth with such a manifestation as could never be forgotten, nor ever be remembered without an emotion of religious fear? And why, in contempt of all that he *has* displayed to excite either fear or love, is it still possible for a rational creature so to live, that it must finally come to an interview with him in a character completed by the full assemblage of those acquisitions which have separately been disapproved by him through every stage of the accumulation? Why is it possible for feeble creatures to maintain their little dependent beings fortified and invincible in sin, amidst the presence of divine purity? Why does not the thought of such a Being strike through the mind with such intense antipathy to evil as to blast with death every active principle that is beginning to pervert it, and render gradual additions of depravity, growing into the solidity of habit, as impossible as

for perishable materials to be raised into structures amidst the fires of the last day? How is it possible to forget the solicitude which should accompany the consciousness that such a Being is continually darting upon us the beams of observant thought, (if we may apply such a term to omniscience,) that we are exposed to the piercing inspection, compared to which the concentrated attention of all the beings in the universe besides, would be but as the powerless gaze of an infant? Why is faith, that faculty of spiritual apprehension, so absent, or so incomparably more slow and reluctant to receive a just perception of the grandest of its objects, than the senses are adapted to receive the impressions of theirs? While there is a Spirit pervading the universe with an infinite energy of being, why have the few particles of dust which enclose *our* spirits the power to intercept all sensible communication with it, and to place them as in a vacuity where the sacred Essence had been precluded or extinguished?

The reverential submission, with which you ought to contemplate the mystery of omnipotent benevolence forbearing to exert the agency which could assume an instantaneous ascendancy in every mind over the causes of depravation and ruin, will not avert your compassion from the unhappy persons who are practically "without God in the world." And if, by some vast enlargement of thought, you could comprehend the whole measure and depth of disaster contained in this exclusion, (an exclusion under which, to the view of a serious mind, the resources and magnificence of the creation would sink into a mass of dust and ashes, and all the causes of joy and hope into disgust and despair;) you would feel a distressing emotion at each

recital of a life in which religion had no share; and you would be tempted to wish that some spirit from the other world, possessed of eloquence that might threaten to alarm the slumbers of the dead, would throw himself in the way of this one mortal, and this one more, to protest, in sentences of lightning and thunder, against the infatuation that can at once acknowledge there is a God, and be content to forego every connexion with him, but that of danger. You would wish they should rather be assailed by the "terror of the Lord," than retain the satisfaction of carelessness till the day of his mercy be past.

But you will not need such enlargement of comprehension, in order to compassionate the situation of persons who, with reason sound to think, and hearts not strangers to feeling, have advanced far into life, perhaps near to its close, without having felt the influence of religion. If there is such a Being as we mean by the term God, the ordinary intelligence of a serious mind will be quite enough to see that it must be a melancholy thing to pass through life, and quit it, just as if there were not. And sometimes it will appear as strange as it is melancholy; especially to a person who has been pious from his youth. He would be inclined to say, to a person who has nearly finished an irreligious life, What would have been justly thought of you, if you could have been the greatest part of your time in the society of the wisest and best man on earth, (were it possible to have ascertained that individual,) and have acquired no degree of conformity; much more, if you could all the while have acquired progressively the meanness, prejudices, follies, and vices, of the lowest society with which you might have been exposed

at intervals to mingle? You might have been asked how *this* was possible. But then through what defect or infatuation of mind have you been able, during so many years spent in the presence of a God, to continue even to this hour as clear of all marks and traces of any divine influences having operated on you, as if the Deity were but a poetical fiction, or an idol in some temple of Asia? Obviously, as the immediate cause, through want of thought concerning him.

And why did you not think of him? Did a most solemn thought of him never *once* penetrate your soul, while admitting the proposition that there is such a Being? If it never did, what is reason, what is mind, what is man? If it did once, how could its effects stop there? How could a deep thought, on so singular and momentous a subject, fail to impose on the mind a permanent necessity of frequently recalling it; as some awful or magnificent spectacle will haunt you with a long recurrence of its image, even if the spectacle itself were seen no more?

Why did you not think of him? How could you estimate so meanly your mind with all its capacities, as to feel no regret that an endless series of trifles should seize, and occupy as their right, all your thoughts, and deny them both the liberty and the ambition of going on to the greatest Object? How, while called to the contemplations which absorb the spirits of heaven, could you be so patient of the task of counting the flies of a summer's day?

Why did you not think of him? You knew yourself to be in the hands of some Being from whose power you could not be withdrawn; was it not an equal defect of curiosity and prudence, to indulge a

careless confidence that sought no acquaintance with his nature and his dispositions, nor ever anxiously inquired what conduct should be observed toward him, and what expectations might be entertained from him? You would have been alarmed to have felt yourself in the power of a mysterious stranger of your own feeble species; but let the stranger be omnipotent, and you cared no more.

Why did you not think of him? One would deem that the thought of him must, to a serious mind, come second to almost every thought. The thought of virtue would suggest the thought of both a lawgiver and a rewarder; the thought of crime, of an avenger; the thought of sorrow, of a consoler; the thought of an inscrutable mystery, of an intelligence that understands it; the thought of that ever-moving activity which prevails in the system of the universe, of a supreme agent; the thought of the human family, of a great father; the thought of all being, of a creator; the thought of life, of a preserver; and the thought of death, of a solemn and uncontrollable disposer. By what dexterity therefore of irreligious caution, did you avoid precisely every track where the idea of him would have met you, or elude that idea if it came? And what must sound reason pronounce of a mind which in the train of millions of thoughts, has wandered to all things under the sun, to all the permanent objects or vanishing appearances in the creation, but never fixed its thought on the Supreme Reality; never approached, like Moses, "to see this great sight?"

If it were a thing which we might be allowed to imagine, that the Divine Being were to manifest himself in some striking manner to the

senses, as by some resplendent appearance at the midnight hour, or by re-kindling on an elevated mountain the long-extinguished fires of Sinai, and uttering voices from those fires; would he not compel from you an attention which you now refuse? Yes, you will say, he would then seize the mind with irresistible force, and religion would become its most absolute sentiment; but he only presents himself to faith. Well, and is it a worthy reason for disregarding him, that you *only believe* him to be present and infinitely glorious? Is it the office of faith to veil or annihilate its object? Cannot you reflect that the grandest representation of a spiritual and divine Being to the senses would bear not only no proportion to his glory but no relation to his nature, and could be adapted only to an inferior dispensation of religion, and to a people who, with the exception of a most extremely small number of men had been totally untaught to carry their thoughts beyond the objects of sense? Are you not aware that such a representation would considerably tend to restrict you in your contemplation to a defined image, and therefore a most inadequate and subordinate idea of the divine Being? While the idea admitted by faith, though less immediately striking, is capable of an illimitable expansion, by the addition of all that progressive thought can accumulate, under the continual certainty that all is still infinitely short of the reality.

On the whole, you would say, I regard you as an object of great compassion; unless there can be no felicity in friendship with the Almighty, unless there be no glory in being assimilated to his excellence, unless there be no eternal rewards for his devoted servants, unless there

be no danger in meeting him, at length, after a life estranged equally from his love and his fear. I deplore, at every period and crisis in the review of your life, that religion was not there. If religion had been there, your youthful animation would neither have been dissipated in the frivolity which, in the morning of the short day of life, fairly and formally sets aside all serious business for *that* day, nor would have sprung forward into the emulation of vice, or the bravery of profaneness. If religion had been there, that one despicable companion, and that other malignant one, would not have seduced you into their society, or would not have retained you to participate their degradation. And if religion had accompanied the subsequent progress of your life, it would have elevated you to rank, at this hour, with those saints who will soon be added to "the spirits of the just." Instead of which, what are you now, and what are your expectations from that world, where piety alone can hope to find such a sequel of life, as will inspire exultation in the retrospect of this introductory period, in which the mind began to converse with the God of eternity?

On the other hand, it would be interesting to record, or to hear, the history of a character which has received its form, and reached its maturity, under the strongest operations of religion. We do not know that there is a more benificent or a more direct mode of the divine agency in any part of the creation than that which "apprehends" a man, as apostolic language expresses it, amidst the unthinking crowd, and leads him into serious reflection, into elevated devotion, into progressive virtue, and finally into a nobler life after death. When he has long

been commanded by this influence, he will be happy to look back to its first operations, whether they were mingled in early life almost insensibly with his feelings, or came on him with mighty force at some particular time, and in connexion with some assignable and memorable circumstance, which was apparently the instrumental cause. He will trace all the progress of this his better life, with grateful acknowledgment to the sacred power which has advanced him to a decisiveness of religious habit that seems to stamp eternity on his character. In the great majority of things, habit is a greater plague than ever afflicted Egypt; in religious character, it is a grand felicity. The devout man exults in the indications of his being fixed and irretrievable. He feels this confirmed habit as the grasp of the hand of God, which will never let him go. From this advanced state he looks with firmness and joy on futurity, and says, I carry the eternal mark upon me that I belong to God; I am free of the universe; and I am ready to go to any world to which he shall please to transmit me, certain that every where in height or depth, he will acknowledge me for ever.

From the Philadelphia Intelligencer.

PARLOUR PREACHING.

INSTRUCTION may often be communicated with greater advantage in private than in public discourses. In the former, the speaker can address his hearers with a direct relation to the particular circumstances in which they are placed; whereas in public preaching, his observations must of necessity be for the most part general; besides, in the small

circle of a private family, there is a liberty and familiarity allowable, which cannot be admitted into the pulpit. The preacher can pause, and inquire whether he is understood; and in many cases the questions and observations of those whom he is endeavoring to instruct, will suggest to him the most important and appropriate ideas and sentiments.

The Lord Jesus Christ has left to all his servants an instructive example in this part of their duty. Several of his most beautiful and edifying discourses were delivered in private houses, and occasioned by the peculiar circumstances of those with whom he conversed.

The Apostle Paul, appears also to have spent a part of his time in communicating instruction in this mode; for in that most excellent and pathetic discourse which he delivered to the elders of Ephesus, he speaks of it as his practice amongst them, not only *to teach publicly, but from house to house.*

In modern times, it is to be lamented, that less is done in this way than could be wished. After making every allowance which candor requires on this subject:—admitting that young preachers, for several years after they appear in the pulpit, ought to spend a considerable portion of time in their studies, that they may prepare themselves for more extensive usefulness in after life; that some ministers of the gospel may be so circumstanced, that much of their time must be employed by an attention to the general interests of the church; that some must consume a large part in making that provision for their families which their people are either unwilling or unable to make for them; and that a few may actually be qualified (as I have heard the late

president Edwards judged that he was) to do more good by writing for the public in their studies, than by spending much time in conversation:—after making as much allowance for these, and all other considerations of a similar kind, as truth and justice require, it is feared that much room will still remain for well founded complaint on this subject.

Some preachers do not possess the talent of readily introducing religious conversation, and therefore when they first make the attempt, it is with such a stiff and awkward air that every person present is made uneasy, and none more so than the speaker himself.—Hence, perhaps, he too hastily forms the conclusion, that he is not, and never shall be, qualified for this species of instruction; and therefore, after a few unsuccessful attempts, relinquishes the object as hopeless. Others are so occupied in the investigation of dark and unprofitable speculations in theology, or in correcting and polishing their sermons, so that they may be brought to the highest pitch of elegance, that they have no time to spare for this tedious mode of preaching: And others again, are so fastidious, that they cannot condescend to hold free and familiar conversation with ignorant people. They are immediately disgusted with the crude conceptions and blundering expressions of many with whom they converse, and their feelings, wound up to an excessive degree of refinement, cannot bear the shock of a collision with vulgar minds.*

* Do persons of this character, ever, think of the condescension of the Saviour? Possessing intelligence and purity as far exceeding that of any human being, as the sun exceeds a ray of its own light, how kindly, patiently and familiarly, did he converse with the

We might yet mention ano'her class of persons who, although invested with the office of preachers of the gospel, consider it in no other light than any other trade. They pursue it for the sake of a decent livelihood, and they will do no more than they are obliged to perform. But if indeed they were to attempt instruction by religious conversation, they would be found utterly incapable of the task. If such a preacher should meet with a person suffering the smart of a wounded conscience, never having had any experience of such a case, he could neither sympathize with nor comfort the poor awakened sinner. Or if he should happen upon a child of God, labouring under perplexing doubts respecting his spiritual state, he would be entirely at a loss how to proceed with such a person. Having had no experience of the hidden life of a believer, no knowledge of his trials and conflicts, he would judge all these things to be the fruits of a distempered mind.

There is one thing, which, if duly considered, I think would have no small influence upon those whose office it is to teach, and which would go far to remove all impediments out of the way, which now hinder them from using every opportunity of leading men into the way of salvation: what I allude to is this, That the ministers of the gospel are accountable for the loss of every soul which perishes through their criminal negligence, whether that negligence proceed directly from sloth,

poor, the rude, the ignorant and the froward! Shall any one of his ministers feel an intolerable disgust at what their Lord and Master performed with pleasure! Shall dust and ashes refuse to mingle with their kindred, when God's eternal Son hath shown them such an example!

from the pretence of study, from the affectation of refinement, or from indifference and carelessness. Every minister of the gospel ought to be able to say with sincerity, as Paul did in the above mentioned discourse, "*Wherefore I take you to record this day that I am free from the blood of all men.*"

But the obstacles, to what I call parlour preaching, do not arise wholly from the negligence or incompetence of the ministers of the gospel, but at least one half of the blame lies at the door of the people.

A preacher pays a visit to a wealthy, fashionable family. As a gentleman of character and education, he is treated with politeness and attention. He may eat and drink of the best; but if he should happen to think with himself, "My constant employment should be to promote the salvation of men. These, with whom I now am, are a part of my flock, for whom I must render an account; and they need advice and admonition as much as any"—And, in consequence, if he should introduce a discourse upon the important subject of salvation, what would probably be the effect? The company would be struck dumb with astonishment at his rudeness; and the snarl of disgust, the smile of contempt, or the look of disapprobation, might be expected, as the reward of his temerity.

If some polished buck, however, should think it no insult to the clerical character, to take Lis Maker's name in vain, this peradventure might give no offence to the same company: But if the clergyman should, in the most modest way possible, insinuate that this practice was offensive to God and painful to himself, it would probably be considered such an outrage on good breed-

ing as to merit the high displeasure; not only of the culprit, but of every other person in the company. In such circumstances, it is easy to see, that there is little hope of doing good by *preaching*. If the preacher attempt it once, he will not be likely to have a second opportunity of instructing the same persons. So far from attempting parlour preaching in such circumstances as these, it will be the wisdom of gospel ministers to keep at a distance from companies, however honorable in the estimation of the world, where their sacred profession is disregarded. To be esteemed for their wit or vivacity in conversation, or for their elegant and polished manners, by those who despise their calling, is to them no honor, but a disgrace. In what is usually called *fashionable life*, there is, alas, little room for religion. In forming the regulations by which people of this condition are governed, the religion of Christ too seldom has any place in the system; and while persons are whirled in the vortex of fashion, there is very little hope of their salvation.

But obstacles to religious instruction exist not only among rich and fashionable people, but also among those of every condition.

In many houses the whole attention is given to the body; and when such are visited by the minister, all hands are set to work to provide for his gratification. Instead of one, there are often half a dozen Marthas, who are cumbered with much serving, and not one listening Mary in the whole circle.

In other places, he will have

religious conversation enough, but to very little profit. Obscure and knotty questions, commonly incapable of a certain solution, and of no consequence if one could be given, are treasured up, in order that they may be proposed to the minister. He must give his opinion, as to the mark set upon Cain, the thorn in Paul's flesh, and must tell who Melchisedek was, and whom the witch of Endor raised up for Saul. But no one inquires, "What must I do to be saved? Or how may I grow in grace most successfully? What are the best evidences of a change of nature, or what ought a christian to do in such and such given circumstances?" Others have an itch for controversy, and they feel the importance of being able to maintain a dispute with the minister, and perhaps of vanquishing him in their own conceit. There are many persons who glory in holding some opinions different from those commonly received. These they often bring forward to be discussed, not that they expect instruction or wish to obtain new light; for nothing can exceed the confidence and pertinacity with which these favorite opinions are held. The holder would sooner renounce the whole creed, than yield one of these notions, which he cherishes with a fatherly fondness, considering them as the fruit of his own invention, the result of his own ingenuity; and therefore he would as soon suffer you to offer him the grossest personal insult, as to rob him of any of these opinions.

Again, the spirit of party among many people is so prevalent, that they will hear nothing

willingly, receive nothing cordially, unless it comes through one particular channel. A single phrase, which they consider as belonging to a different system, even if it be a scriptural phrase, will shut the mind against all instruction from the person who was so unfortunate as to use it. Some serious people are as much offended at hearing the words, "election" and "predestination," as if they were never used in scripture, but invented by the enemies of God and religion.

But the chief obstacle with all classes is a want of *taste* for religious conversation. On any other subject they will be fluent, but here they are mute. If you begin conversation, you must carry it on yourself. Those who habitually neglect their salvation, take no pleasure in hearing of its importance. Especially, most people dislike to be interrogated by their minister, as to the condition of their souls, though it be done in a private, personal conversation. They are conscious that all is not well, and they can-

not bear to confess the truth. Many therefore keep up an opinion that the exercises of the heart ought not to be spoken of, that it savors of ostentation and is a mark of hypocrisy; but surely there can be no ostentation in a man's confessing to his pastor that he is an unconverted, inexcusable sinner; or in relating the imperfection of his duties and the weakness of his graces.

Young people are generally much afraid to be interrogated about the concerns of their souls, and they dread the company of clergymen on this very account, fearing that they may be asked whether they are engaged in the great work of their salvation.

But ministers should never cease from their endeavours. One word, seasonably and affectionately spoken, has often been the means of saving a soul from death. Private admonition and advice have been remarkably blessed in former times, and they are so still where they are diligently, tenderly, and prudently used.

RELIGIOUS INTELLIGENCE.

LONDON MISSIONARY SOCIETY.

The Report of the Directors to the twentieth general meeting of this highly important Society (read the 12th of May last) has recently been published in the Panoplist. Our limits will not allow us to admit the whole. We offer to our readers the introductory observations, together with extracts from the sections, relating to OTAHEITE and AFRICA, as being, on the whole, the most interesting parts of this animating Report.

Christian Friends,

To those of you who recollect the first meeting of this Society, in the memorable month of September, 1795, who can trace its gradual progress from year to

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year, and who now contemplate the number of missionaries employed in various parts of the world, and the happy success of their labors, together with the flourishing state and extensive usefulness of other institutions which sprung from this, the present occasion must afford a high degree of sacred delight, approaching perhaps to the felicity of the heavenly world, where the conversion of sinners on earth, and the enlargement of the Mediator's kingdom, contribute to the joys of the redeemed.

Which of us, at the first commencement of the Society, could have ventured to hope that in less than twenty years so general a movement of the Christian church would be effected;

that so many hundred thousands of languid professors would have been roused from their supine and torpid state; that with so much union of spirit, so much ardor of desire, so much energy of exertion, so much liberality and benevolence, they would concur in sending the heralds of the Gospel, and the Scriptures of truth, to the remotest nations of the earth. This hath God done! His be the glory! be our's the joy!

The Directors for the past year will now complete their duty, by laying before you a brief account of their proceedings during that period, with the present state of the several missions under your patronage.

OTAHEITE.

The Directors commence their Report with a pleasure they never before enjoyed—the pleasure of stating, that after the patient labors of fifteen years, enlivened only by some faint rays of hope, those labors were not entirely fruitless; your faithful missionaries at Otaheite feel themselves rewarded for all their toil by the conversion of King Pomarre to the faith of the Gospel. They did indeed derive some solace from the belief, that a few individuals, feeling in their departing moments the need of that salvation which they had too long neglected, cast their dying eyes to the cross, and expired in hope of eternal life by Jesus Christ. They faithfully persisted for many a long year; having received of the Lord, and of the Society, this ministry, they fainted not; and after they were driven from the scene of their labors by civil war, they readily returned at the invitation of the king, and with pleasure renewed their work. In the course of a few months after their return, their hearts were cheered with the pleasing appearance of the effects of divine grace on the heart of the king. The Directors first received this welcome information by a letter dated October 21, 1812, which however did not arrive till October 1813. On the 18th of July, 1812, Pomarre declared to the Missionaries his full conviction of the truth of the Gospel, as the result of deliberate consideration; his determination to worship Jehovah as the only living and true God, and his desire to make a public profession of his faith, by being baptised. The mission-

aries, greatly rejoiced, assured him that they would not cease to pray for him, but thought it prudent to defer his baptism till he should have received further instruction, and until, by a careful observation of his conduct, they should be fully satisfied as to the reality of his conversion. In this advice he calmly acquiesced; but was earnestly desirous of immediately building a convenient house for divine worship; this however was deferred for a while, until the peace of the island should be fully established.

Subsequent letters seem to afford increasing evidence of Pomarre's sincerity. The missionaries state, that when at a distance from them, and amidst very important engagements, he regularly observed the Lord's day; that he labored to persuade his relations to embrace Christianity; that he has entirely abandoned his idols; that he entertains very clear and consistent views of the principal doctrines of the Gospel; and, above all, that he expresses the most deep contrition on account of his former vicious life, and a most humbling sense of his native depravity. We trust therefore we may indulge the pleasing hope, that Pomarre is become a real Christian; and, if so, that his influence and example will at least induce his subjects to hear more attentively, and examine more carefully, the great truths proposed to them by our missionaries.

One of the brethren, in a letter dated New South Wales, in June 1813, says; "I shall only add, respecting him, that supposing him to be a *real convert*, of which there is every rational evidence, and there can be no reasonable doubt, he is, not to say *the greatest*, (which I think I might venture to say) but *one of the greatest* miracles of grace ever exhibited on the stage of this world. To God's holy and glorious name be all the praise."

But Pomarre appears not to be the only fruit of our brethren's labors.—"There are others," say they, "whom the Lord is drawing to himself from among this people; there is one man in particular of whom we entertain good hopes: we have little doubt that his heart is changed by divine grace, but we do not like hastily to baptise any. One of our domestics, who departed this life the other day, we hope died in a safe state; he cried for pardoning mercy

through Christ as long as he was able." Other circumstances, they observe, are encouraging, but they add, "We wish still to keep to the maxim we have hitherto (perhaps too rigidly) adhered to—to say too little about such things rather than too much."

AFRICA.

DURING the past year, the communications from Africa have been peculiarly interesting. Our dear brother, Mr. Campbell, agreeably to the proposed object of his mission, has visited the various missionary stations in distant parts of South Africa; has suggested many excellent regulations for their improvement; and has fixed upon several new places, in which missionary settlements may probably be established.

Mr. Campbell reached Bethelsdorp on the 20th of March, [1813] and was received by Mr. Read and all the missionary brethren with the most cordial affection, and by the Hottentots with the liveliest expressions of joy.

He witnessed a greater degree of civilization than he was led to expect from the reports in circulation, on his arrival in South Africa. He found at Bethelsdorp, natives exercising the business of smiths, carpenters, sawyers, basket-makers, turners, &c. He saw cultivated fields, extending two miles in length, on both sides of a river; their cattle had increased from two hundred and eighteen to two thousand two hundred and six; from three hundred to four hundred calves were produced in a year, not more than fifty of which were in that space of time allowed to be slaughtered. The blessed effects of religion were displayed in benevolent institutions formed among them: they had a fund for the support of the poor and sick, which amounted to two hundred & fifty rix-dollars; they proposed to build a house for the reception of part of their poor. They had also a common fund for the purpose of improving the settlement, amounting to one hundred and thirty dollars and about thirty head of cattle: and they contributed, during the last twelve months, seventy rix dollars in aid of this Society.

Such are the precious fruits of the seed sown among them by Dr. Van der Kempt, Messrs. Read, Ulbright, Wim-

mer, and other faithful missionaries!—Such are the powerful effects of divine truth among the most degraded of our species, in their civilization, as well as in the more important concerns of religion. Thus, we see a Christian church; cultivated fields and gardens; useful manufactories; an hospital; and an Auxiliary Missionary Society among *Hottentots*! Who now will doubt whether the Gospel ought to be preached to uncivilized nations?

It is peculiarly pleasing to find that the Lord has raised up several native preachers from among the converted Hottentots, who preach to their countrymen with great acceptance and usefulness. One of these preached at Plettenberg's Bay with great success.

From Bethelsdorp Mr. Campbell proceeded through a wild country almost uninhabited, on the borders of Caffreland, in order to fix upon two spots eligible for missionary settlements, in ZUREVELD, near the Great Fish River, the Goverment having kindly promised to give sufficient portions of land for that purpose. Two suitable places were accordingly fixed upon, where the land being good, a part of the people now at Bethelsdorp might settle, and to which some of the cattle might occasionally be sent for the sake of better pasture. Here it was agreed that Mr. Ulbright, aided by Mr. Bartlett, should assist in forming a settlement.

Mr. Campbell next travelled in a north-westerly direction to Graaf Reinet, where Mr. Kicherer resides, and had the pleasure of witnessing the happy effects of his labors: here also he met with John, Mary, and Martha, the Hottentots who visited England in the year 1803.

Here Mr. C. continued about a week, and was favored with an interview with a Mr. Burchel, a botanical traveller in South Africa, who had just returned from an excursion very far north, and who was the first European who had penetrated to that part of Africa from Graaf Reinet. After receiving from him the most valuable directions and cautions, and accompanied by the native who had been his guide, he commenced his journey to the Orange River, about the 10th of May; Mr. Kicherer, and other friends accompanying him a week's journey, as far as the limits of the colony, preaching, wherever

they had opportunity, to the boors and the heathen, some of whom, alas! had never heard of a God, nor had they a word in their language whereby to denote him. He crossed the wild Boschemen's country until he reached the Orange River, and after travelling about one hundred miles along its banks to the eastward, he found a ford which he safely crossed; he describes the river as wider than the Thames at London Bridge.

On the next day he reached Klaar Water, the Missionary settlement which has long been under the care of the Brethren Anderson, Kramer, and Janz. Here he remained but a few days, and left it, accompanied by Messrs. Anderson, Kok, and Hendrick, in order to explore a large and populous city which had been described to him.

After travelling ten days in the direction N.N.E. they arrived at the city of LATAKKOO, which contains about 1500 houses, neatly built, and about 3000 inhabitants. After waiting ten days for the King Mateebec, who was absent on a jackal-hunt, Mr. Campbell was introduced to him at sunset, and at the very time of the monthly missionary prayer-meeting; when our friend requested leave to send missionaries to his people, to acquaint them with the religion of Jesus Christ. After starting several objections to that measure, which Mr. C. was enabled to answer to his complete satisfaction, the king gave him this laconic answer—“Send them, and I will be a father to them.” This conference was repeated publicly, at the request of the king, on the next day, in the presence of his subjects, and the same liberty to send missionaries openly granted.

Here Mr. Campbell obtained the important information, that there were twenty tribes of people north of Latakkoo, who all speak the same language, and who are reported to be still more civilized. The hope of being able, at a future day, to visit these people by able and faithful missionaries, and to diffuse among them the knowledge of our Savior, so agitated with joy the heart of our zealous brother, that for several successive nights he could scarcely sleep. May the cheering prospect ere long be realized! Our Brother Read had similar impressions, regarding the immense field that is now opened to British Christians.

From Latakkoo Mr. Campbell travelled eastward, and in five days reached a large Coranna town called *Malapeetze*, where he understood that no white man had been seen before; to this place also he obtained leave from the chief and a majority of the inhabitants to send Missionaries.

Travelling southward from thence, he went in search of the *Malalaren* River, and discovered a krall, situated in a most beautiful valley, where *Makoon*, the chief of all the Boschemen in that part of Africa, resided; he appeared to be a man of talents, and though he had never before seen a European, he consented to Mr. Campbell's proposal of sending missions there also.

From thence, Mr. C. travelled along the *Malalaren* River to its junction with the Great Orange River, which he discovered was composed of four smaller rivers, the *Malalaren*, the *Yellow* River, and two others which he named, in compliment to his respected friends, the Governor & Secretary at the Cape, the *Cradock* and the *Alexander*. This geographical discovery has since afforded great pleasure to gentlemen of science at the Cape.

Mr. Campbell and his friends then returned to Klaar Water, after a circular tour of six weeks; and Mr. C. continued about a fortnight there to arrange the affairs of that settlement.

Our enterprising brother then proceeded on a route entirely new, directly across the continent of Africa, westward, pursuing nearly the course of the Great Orange River, and on the 13th of September, reached Little Namaqualand, on the western coast, where he had the pleasure of meeting the Missionary Brethren Albrecht, Schmelen, and Ebner, laboring in their usual manner.

From hence Mr. Campbell despatched Mr. Schmelen towards the mouth of the Great River, distant about ten days' journey, to ascertain, if possible, whether supplies could be obtained by sea from the Cape. Should this be found practicable, it would be found of inestimable advantage to all the settlers on the banks of that great river, and save the great labor and heavy expense of long journeys by land to and from Cape Town.

Mr. Schmelen was desired after exploring the country, especially the coast

of Great Namaqualand, to penetrate, if possible, into the Damara country, to obtain information concerning its inhabitants, and the regions beyond them, known to Europeans only by name. His journey, it is hoped, says Mr. Campbell, "will open such extensive fields of usefulness as will try the faith and liberality of the benevolent public;" but he adds a sentiment, in which we are certain that the whole Society will heartily concur—"that British Christians only require the fields to be fairly laid open before them"—their ample contributions will follow of course.

One circumstance, among the many difficulties and deliverances which Mr. Campbell experienced, must not be omitted. In the midst of that desolate wilderness through which he passed, an attack was one night made on his company by a party of wild Boschemen, who killed one of the Hottentots, and carried off all their oxen, which were more than one hundred. This left the brethren in a situation, the peril and horror of which we can scarcely conceive; for had not their oxen been recovered their total destruction seemed inevitable. In their trouble they called upon God, put themselves into the best posture of defence they could, and sent a party of Hottentots in pursuit of the plunderers; most happily they overtook them—the Boschemen fled, and the cattle were brought back before morning. Such a memorable deliverance demands the warmest gratitude of the whole Society.

After a journey of nine months, replete with dangers, discoveries, and mercies, our dear brother returned to the Cape in better health than when he set out; for such was then the state of his health, that he scarcely expected to return.

He closes that interesting letter from which this part of the report is extracted, with the most earnest request that six or more missionaries may immediately be sent to Africa to supply the stations proposed. The Directors have not yet been able to accomplish this, but have been taking preparatory measures for the purpose, and are in hope of soon obtaining suitable missionaries both in Britain and in Holland.

The Directors need not enlarge on this interesting intelligence: every member of the Society feels its impor-

tance, and will doubtless rejoice in the prospect of a wide diffusion of the blessings of the Gospel, and its concomitant blessings of civilized life and social happiness.

Extract of a letter, from a Student at the Theological Seminary in Princeton, New-Jersey, dated January, 30th, 1815.

Dear Sir, I have good news to tell you—news that I know will rejoice your heart, and the hearts of all who feel interested in the prosperity of Zion. Our blessed Lord is manifesting his power to save, by making bare his arm for the salvation of a number of the most *gay, thoughtless, and dissipated* Students of College, where he is carrying on a glorious revival of his work. I believe it is a very extraordinary work—free from the objections that are usually made on such occasions, viz. that it is all *enthusiasm*—effected by working up the passions to an extraordinary pitch. Drs. Green, Alexander, and Miller, have, in rotation, preached in the Hall every Sabbath, since the commencement of the present session, without any visible effect, other than a solemn attention. There were six or eight pious students, who agreed, on the late publick fast day, to visit the different rooms, and converse with their brethren on religious subjects, and, to their astonishment, they found a number labouring under conviction, but supposing their cases to be singular, they had not made them known. They immediately established a praying society, and the work became notorious. I believe there are at this time as many as twelve or fourteen who are rejoicing in the love of Jesus and the hopes of immortal glory: and as many as forty who appear to be earnestly seeking the salvation of their souls. Yet there is nothing tumultuous or disorderly in the meetings, but an awful solemnity, becoming the important subjects of the salvation of the soul, and the eternal world.

Such scenes are indeed refreshing and encouraging, and, we trust, they are preludes to a more general and more glorious work.

Extracts of other letters from the same place—Feb. 11.

Had you been an inhabitant of Princeton last winter, and then had witnessed the deplorable conduct of many belonging to the College established in this place, and could you now accompany me through this spacious building in the present state of things, I am persuaded you would be ready to exclaim, *This is the Lord's work*—Within its walls there is now no scoffer, who has the hardihood to make his boast of sin. Seriousness is now depicted on almost every countenance, and reverence of God and his worship appears conspicuous in the deportment even of those who are as yet unawakened to a sense of their condition.

But let me tell you that upwards of forty, within this dwelling, are now rejoicing in the efficacy of atoning blood, and are now magnifying the riches of that grace, which bringeth salvation to the ruined and undone. And there are many more whose cries for mercy are ascending by day and by night to the throne of God and the Lamb. Yes; they are asking with ardent solicitude, *what they must do to be saved*. O may they be led to Jesus, who is willing and able to save to the uttermost, all that come unto God by him. This, I believe, is considered by the most experienced as the most rational and promising revival, that they have ever been permitted to witness. There is in its influence none of that untempered enthusiasm which, in such times of awakening is so often observed with pain and regret. The exercises of those who have obtained a hope of pardon through Christ, have been in all their stages such as ought to be expected in the inquirer after deliverance from sin and destruction. None have seemed disposed to rest upon any slight evidence of their having been born again. Their views of the total depravity of human nature, and of the only way in which a sinner can be washed, and sanctified, and justified, have been such as to manifest that they were wrought by the Holy Ghost. And now, will you not unite with me in ascribing Salvation to Him that sitteth upon the throne, and to the Lamb forever and ever?

"Perhaps you have heard of the late revival of Religion at Raway, and Bridgetown, of this state. I have been of late "to see that great sight." In very deed the Lord is present there. Numbers of little children, some of 9, 10, 11, years of age are lisping the praises of God. The stout heart also, and the worldly mind are yielding to the all conquering grace of God.—I have heard of a revival also at Poughkeepsie, and other places. In this time of political and national darkness, the Lord seems to be doing great things for Zion, in our own and other lands, and even among the heathen the standard of the cross is beginning to wave triumphantly. Do we not feel in our hearts to say to the Lord, "Let the people praise thee, yea let all the people praise thee?" Is it not the best evidence we can have that we are in the faith, when we feel more rejoiced at the advancement of the glory of God in the earth, than for all things else? Moses was grieved most because there was danger that God's great name should be dishonoured.

"Our present number of Theological students is 36, and is still encreasing; but there is yet a deficiency of means."

LORD'S DAY.

Well directed and persevering efforts, we rejoice in being able to say, continue to be made to prevent violations of the christian Sabbath. The Cumberland Convention held an adjourned meeting on the first day of February last, on which occasion the Central Committee made a report, which has been published. From this it appears, that a considerable reform, in respect to the observance of the sabbath, is already visible throughout the County, and that there is ample encouragement to the friends of piety and civil order to proceed in the work they have undertaken. The Central Committee have also offered, through the medium of the public papers, a mild, judicious, and

conciliatory address to their fellow-citizens, in explanation of their views and wishes; to which they have subjoined recommendations to tythingmen, the object of which is to promote co-operation and a uniformity of procedure in the several towns. All, who are employed in the benevolent labour of restoring to the sabbath its ancient honours, have our best wishes; and we shall be very happy to record their success.

Extract of a letter received from a minister of the Church of the United Brethren:

In the journal of the Rev. Mr. Kohlmeister, a missionary of our church in Labrador, who visited some relations in Polish Lissa, I met with the following passage, which perhaps deserves some attention.

"Concerning the Jews, of whom great numbers live in this town, and who have a handsome synagogue, I was told, that several of them begin to doubt whether the Messiah had not already come, and on this account some of the Rabbies speak in this strain to dying persons of their community: "If he, in whom the Christians believe, be the true Messiah, may God have mercy upon you for his sake!" A young Jewess, with whom my wife had some conversation on this subject, said "that she herself possessed a German Testament and often read it." She added, "in this book it is plainly and roundly affirmed, that Jesus is the promised Messiah; but I can hardly venture to believe it." She listened very attentively to what my wife said to her concerning Jesus Christ, our Saviour: yea, she even

accompanied her home, and begged of her to tell her more, as she delighted to hear it."

[*Jewish Repository.*]

The King of Persia, in a letter to the British and Foreign Bible Society, has expressed in glowing terms, his sense of the importance of that excellent institution; and having been presented with a copy of the Scriptures as translated by the late Rev. Mr. Martyn in the Persian language, he highly approves of the style which the translator has adopted, and considers the introduction of the sacred volume into his dominions in the vernacular language of his subjects, as a truly auspicious event.

Bible Society in Russia.

It is stated in a Pittsburgh article, under date of November 14, that the Bible Society in that city has in the course of two years printed 38700 Bibles, in seven different languages; and that the committee, who form subdivisions of the principal society, have printed 31500 Bibles in four languages. The paper alone cost 90000 rubles.

ORDINATION.

On Wednesday, March 8th, Rev. JONATHAN GREENLEAF, was ordained to the pastoral care of the first Church and society in Wells. The introductory prayer was offered by Rev. William Miltimore, of Falmouth—The sermon from Matthew xvi. 19, was by Rev. Francis Brown, of Northyarmouth—The consecrating prayer, by Rev. Moses Sweat of Sanford—Rev. Jonathan Calef, of Lyman, gave the charge—Rev. Nathaniel H. Fletcher, of Kennebunk, gave the Right hand of fellowship, and Rev. J. Calef, made the concluding prayer.

ORDAINED—In Otisfield, on the 2d of November last, Rev. JOSIAH G. MERRILL, over the Congregational Church and Society in that place.—The Sermon was delivered by the Rev. E. Payson, of Portland, from 2d Cor. xx. 16. The charge was given by the Rev. J. Scott, of Minot, and the Right hand of fellowship by the Rev. Mr. Cresey, of Norway.

For the Christian Monitor.

OBITUARY NOTICE.

To render a just tribute of respect to departed worth, is the duty of pious affection.

Few perhaps, if any have led a more exemplary life, than Mr. JAMES CARGILL, the subject of the following memoir. In the year 1811 he entered the sophomore class of Bowdoin College, and at the last annual commencement received its honors. By the death of this young gentleman, society is bereaved of a useful member, his connections of a valuable blessing, and the church of Christ of a distinguished ornament. Endowed by the God of nature with mental capacities much above mediocrity, his clearness of perception, solidity of judgment and strength of understanding were soon unfolded: having an early thirst for knowledge, he was assiduous in its pursuit; persuaded that the sacred plant of christianity flourishes most luxuriantly in a well cultivated soil.

Convinced of the vast importance of religion, in youth he dedicated himself to his Creator; and with a heart softened by redeeming love, his immortal hopes rested alone on sovereign mercy. A principled antipathy to indolence and idle diversion led him mildly in the path of sober virtue, and his friendships, founded on truth, stood unshaken amid the vicissitudes of fortune.

As to his christian benevolence, it was universal; the happiness of mankind was his aim, and his sympathy was not a fountain sealed; its streams flowed incessant while any channel op-

ened to convey them—with a magnanimity as rare, as the zeal which inspired it was disinterested, he stood ever ready to offer his shield for the defence of the humble and contrite in spirit. Affability and condescension were discovered to all around him—the law of kindness dwelt on his lips.

Pure, upright and elevated in his sentiments, his life was a life of christian obedience, communion with God and inviolable attachment to a crucified Saviour. During the ravages of a gradual and painful disorder, no gloomy presages assailed his mind. Confiding in the unbounded compassion of a mediator, he bore the intimations of approaching dissolution, with fortitude and serenity.

“ Bright as the sun, and like the angels pure,
“ The spirits of the just made perfect shine :
“ Their work is finish’d, and their prize secure ;
“ Their joy is full, eternal, and divine.”

In the hour of death he beheld the prospect of immortality brighten on his view, and manifested to his surrounding friends with what composure a christian can die. As his conversation was in heaven, he obeyed without a murmur the summons of his God, and calmly fell asleep in Jesus in joyful hopes of a happy resurrection.

“ Fate unrelenting strikes the deadly blow,
“ Nor heeds our anguish for the loss we mourn ;
“ The clay cold heart no more with warmth shall glow :
“ No soft affections bloom within the urn.
“ Parental fondness sheds the tear in vain ;
“ With aim unerring still the dart is hurl’d :
“ One hope consoling may those tears restrain,
“ There is another and a better world.”